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F 3

600 & copied lectures on
Pathology

apply to what I have called healthy diseases as well as to those which are acquired. The Hunger & ^{Sleep} & parturition thirst - menstruation - pregnancy are all the effects in the parts they respectively occupy of partial excitement & the excitement in these cases healthy disease is morbid or irregular as much so as in any of the acquired disease cases.

In the production of morbid excitement whether in healthy or acquired diseases, there is no accession of excitement or strength to the whole body. — The parturient excitement or strength of one part of the body, is the effect of its abstraction from, and diminution in another part: Thus the parturiental force of the arteries in an inflam^y fever is the effect of its abstraction from the muscles, manifested in their being too weak to sustain the weight of the body. The quantity of excitement in Disease. Thus too the parturiental force of the muscles & tendons in the =

3.

#56

The ~~debilitated~~ debilitated & depressed part is
in a minus or craving state, while the healthy
parts being in a plus state discharge their
inequality of excitement forcibly & suddenly
into the weak or depressed part, & thus produce
morbid excitement or action analogous
~~to those~~ in some particulars to the effects of
lightning upon animal vegetable sub-
stances. ~~& from such as keep these marks~~

~~I find frequently that morbid excitement~~
does not follow debility and depression by a
necessary law of the system. They often occur
away without ~~existing~~ disease from the want
of an existing cause. ~~I shall add further~~
that there is now and then an interval
of days, weeks, months & perhaps years
between the production of debility, and
the production of disease or morbid excite-
ment.

= latums is the effect of the abstraction
of excitement from the bowels and blood =
= repels & hems the asperges, puble pube
& dissolved blood which we observe in that
disease. The dissolved blood is from the
puble action of the blood & repels upon
it.

of this, there ~~are~~^{46 57} ~~know~~th proofs in the
records of medicine. See Diderot vol. I. p 431.

I come now to my ~~last~~^{8th} proposition.

There is but one disease.

VII. There is but one disease. ~~It is of~~
~~I repeat it again there is but one disease~~
~~repeat it again~~ ~~and~~ ~~it is of all the physicians that~~

However strange and paradoxical it may

be, I say again Guttenen -
~~has cause health or that some disease~~
I repeat it again and again,

~~there is but one disease - and that~~
~~there is but one~~ there is but one disease - and that

is morbid excitement, or irregular action.

- It is immaterial where this morbid ex-
citement be fixed, - whether in the blood-

- vessels, nerves, muscles - bones, viscera or
lymphatics, or whatever degree or forms
it assumes still it consists in morbid excite-

ment. This simple view of the Unity of
disease will save us much trouble in our
inquiries in medicine. It appears in different
forms in different parts of the body, ~~and~~ or

In a high grade of this morbid excitement,
 the whole system is more or less deranged.
 A kind of delirium invades the diseased
~~perhaps by~~ parts of the body. And
 natural apertures or sympathies are
 dissolved. There is ~~internatural~~
^{in some places} excitement without excitability, & ~~internatural~~
 excitability without ~~internatural~~ inter-
 natural excitement in others, and there
 is in many instances an excess or a defi-
 ciency of both in the same parts of the
 body. The whole system may be compared
 to a ship in a storm. Nature is driven
 from the helm, and loses her course. ~~by~~
^{are propell'd} things The fluids pass through new channels,
 or in an excessive or deficient quantity
 into old ones. Every thing is thrown out of its
 place ^{by an excess} or unduly pressed in its natural situa-
 tion. — This is a short act of disease or morbid
 excitement.

it is varied by the different texture & situation
of different parts of the body as I shall say
in the sequel of this lecture; but all its
forms are derived from one state of the
discussed part - that is ^{from} morbid excitement.

It may be said here that certain parts
of the body are disordered from obstructions
effusions, and destruction of substance in
which there is no morbid excitement. This
is true, but these phenomena ^{I have said} are not
diseases, but the effects of disease which had
been produced by previous morbid excitement.
The water which is found in the ventricles of
the brain is not the cause of Hydrocephalus.
It is the effect only of previous
morbid excitement in the blood vessels of the
brain. Obstructions & Sclerosis in the liver
are in like manner not diseases, but the

They differ from diseases further in being numerous. They are as many in number as the qualities ~~and~~ of the matters of which they are composed. This

However simple this morbid excitement or disease may be, it appears in a great variety of forms. The principal of these forms of disease are Convulsion, Spasmodic - putrescible heat - striking - Auras & suffocated eximent, each of which shall be described hereafter & all of which ~~are derived from or connected with~~ ~~in detail to consider the~~ ~~Opinion I have~~ ~~obtained of the nature of disease by which~~ ~~under a vivid experiment.~~ ~~some time~~ ~~it may be a view of other~~ ~~of the operations of nature, and of some other~~ ~~objects of human inquiry & observation~~

Thus we observe several different kinds of storms. we see them with, & without rain, with - and without hail - snow & sleet. we see them with, & without

effects of disease, or of that morbid excitement, in the liver which is called Hepatitis. ~~in addition~~ when they induce disease is by exciting their reaction upon contiguous parts, which is afterwards communicated to the whole system. I have called the effects of disease - ^{tempor-stupor} ~~infecta~~ - that is, ^{tempor-stupor} gangrenes. ^{culturae} ~~the Disease~~
~~Congestions, Distensions - Schizis, - Catarr-~~
orders & in order to deliver them from a synonymous meaning with disease. They I confine them only to those cases of derangement from natural disorder action in which the morbid excitement has ceased, or has never taken place as in the West Indies, & more & then in the U.S. states.

~~These great have I delivered to you~~

✓ They differ
numerous.
as the qualities
they are con-

However
or disease
it may be, it
forms. The
case are
heat - itch

each of which
all of which
~~in the~~
~~excitement~~
~~delirious & of~~
~~unconsciousness~~

of the Open

Objects of

A ~~Storm~~

storms

rain,

I let. we see them now

~~Land in what I have called deliquency of
action, and abstraction, and inde-~~

~~U. The whole System is ~~done~~ more
by it.~~
Lip drawing ~~modifications~~: a kind of deli-
per invades the affected part of the
old associations or sympathies are dip-
ed. There is metemotional excitement
- out excitability, and metemotional ex-
citability without excitement, and there
in many instances an ex-up, or the
-cy of both in the same parts of the
The ~~lip~~ whole body may be compared to a
in a storm. Nature ~~now~~ is driven from the
and loses her course. Every thing is thrown
of place, or unduly placed in its natural
situation.

~~Geology~~
Index

more
d of debris
of the l.
are dip
itiveness
natural c.
There
, or they
of the
red to a
in thick
throws
cations.

Thunder and lightning, and with & without
a clear and cloudy sky, but storms are
notwithstanding a unit, and all their
different forms, ~~that is~~ ^{are nothing but} irregular actions
or worked excitement in the atmosphere

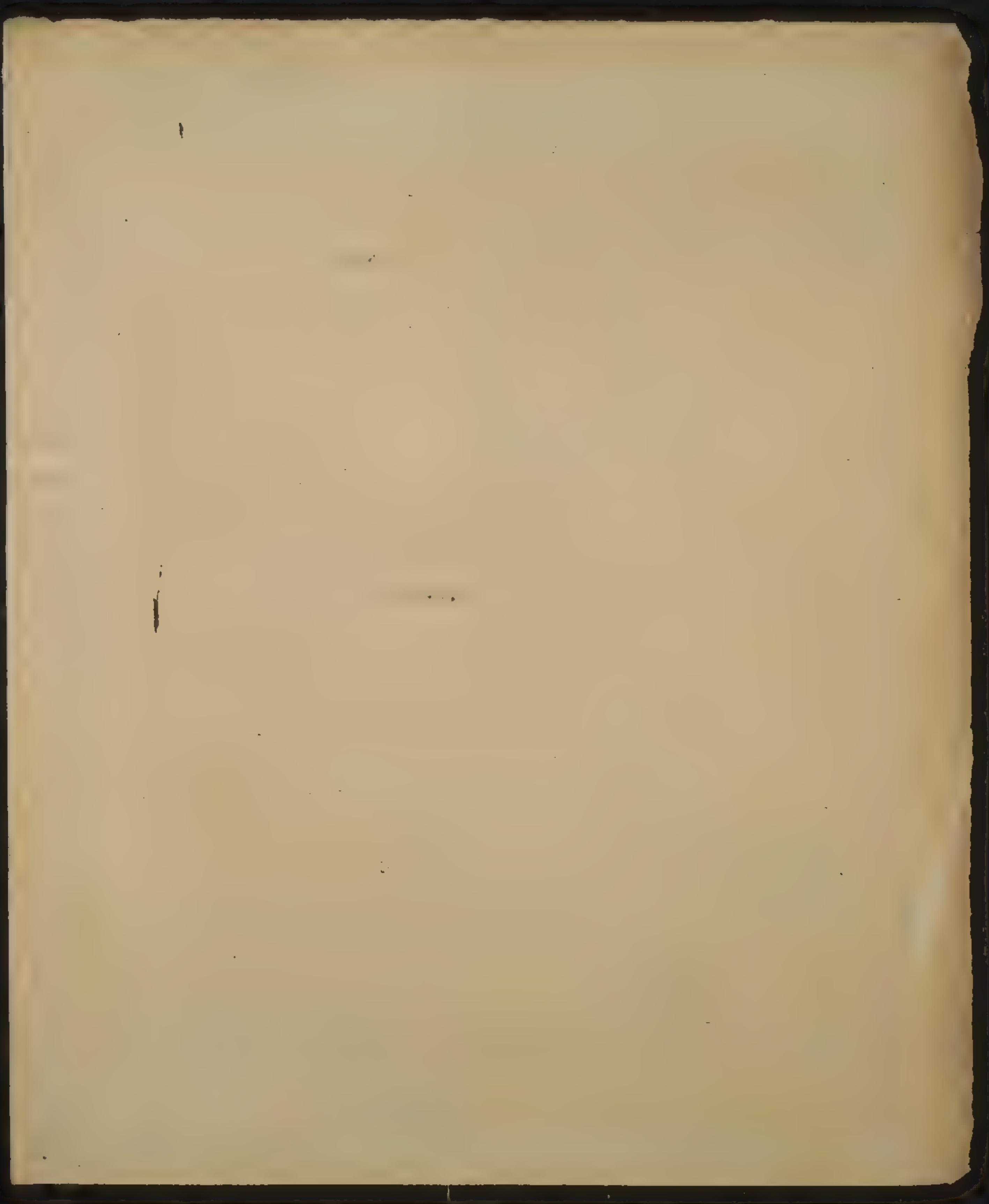
But the Unity of disease will ^{divide}
~~now support~~ ~~and~~ ^{accompanying} ~~ridiculous~~ from ~~existing~~
~~with~~ ~~climatology to moral~~ evil. I have said
there is but one disease. I say - with
great confidence, ~~there is but one~~
~~however strange it may~~
him — Eyes Shut. ~~I perceive~~ there
sound — I say again — is but one ~~part~~ — and that is self-
love. When man fell, says a celebrated
writer, he fell into himself, and ~~has~~
~~into the same~~ ~~drawn~~ ~~from this abyss he~~ ~~seen~~ all his posterity

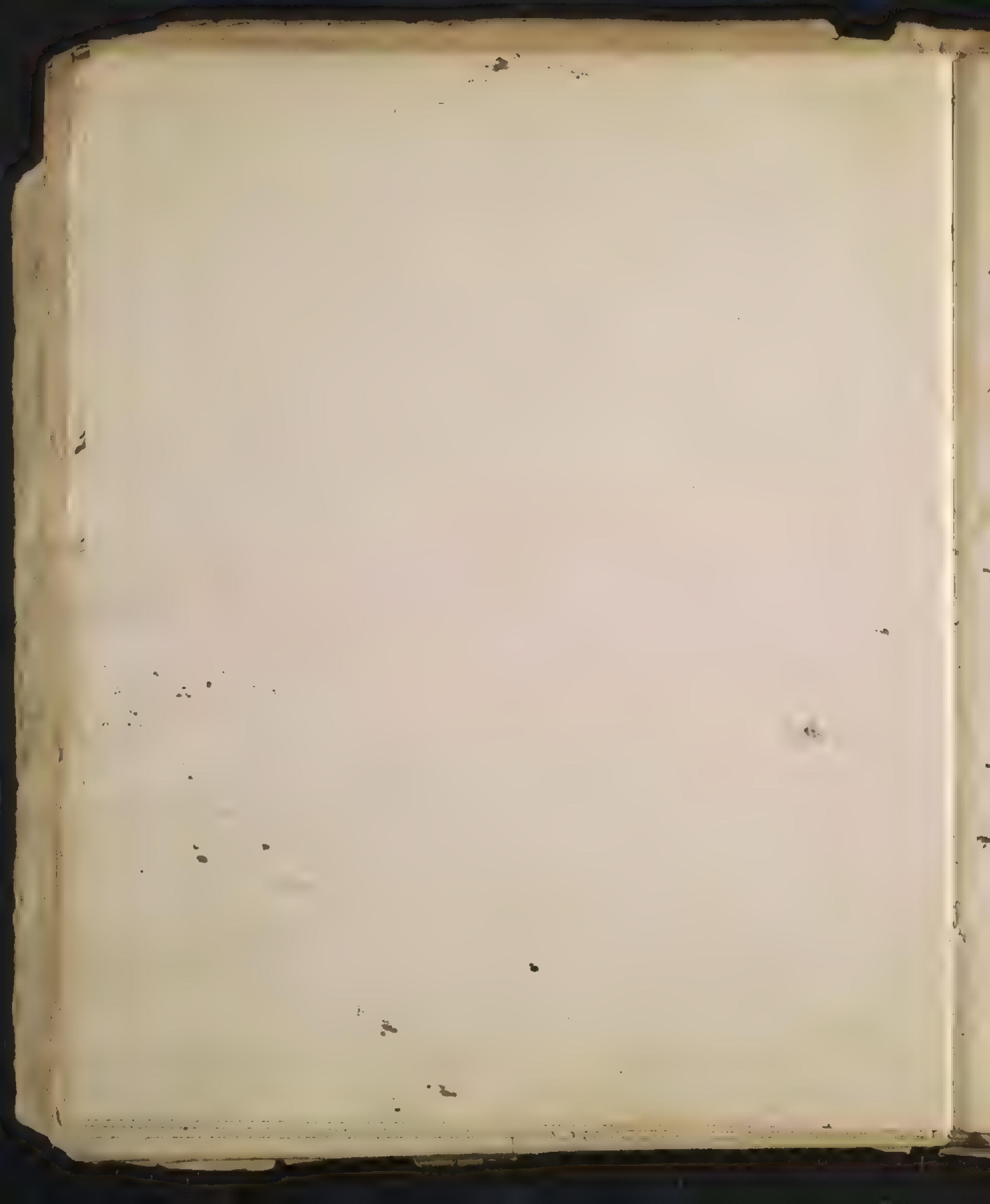
A

Sep: 60-1

Our subject will receive still further illustration from
its analogy with moral evil.⁵⁰
I have said there is but Disease - I will
now add further - there is but one first
the Gen^t: I say again - there is but one
sin and that is self-love. When man
feels he falls into sin. A original
sin of self love is the fountain of all other
other sins. Though however different they
may appear in their nature or effects
they all originate in this inverted prin-
-ciple. we steal and murder only be-
-cause we love ourselves better than our
neighbours.. we riot in sensual pleasure
only to gratify our selflove. we ^{every day} detract
from the mind of our rivals - ~~and~~ only
~~because~~ because we are under the influence
of self-love. we ^{are} always ungrateful to

Again - diversified as the body of man is
 by size and color, and as his mind is, by
 the variety of his talents & dispositions in
 the immense number of the inhabitants
 of the globe still they are a Unit. They all
 agree in certain qualities which indicate
 their ~~same~~ origin & species to be the same. The
 greater elevation of the cheek bones, the
~~residence of one part of them upon mountain~~
 greater size of the lips in one creation than
~~Islands and of the want of one another~~
 one by another, and even the want of the
 usual number of fingers or toes, do
 not destroy the unity of the human race.
 Diversified as there is but one species of
 human Being, and that is the creature
 man.





the 6th

our benefactors, and we betray our friends,
only because we yield to the suggestions of
self love - ~~and~~ Tyrants always
oppress their subjects and overthrow empires
kingdoms and empires only to feed the
principle of self love. In short a vice can-
not be named, that is not an eman-
ation from this despised principle
of action in the human heart. But
the ~~simplicity~~ & unity of ^{body} disease will ap-
pear still further when we trace its ^{original} ^{similarity}
with the moral disease of the mind
which I have named.' Is body disease
preceded by debility? so is ~~it associated with~~ ^{the} mental
disease. Adams Sin in eating
the forbidden fruit was preceded by

~~There were principles of evil also in Ecuador~~

✓ There are few ~~men~~ even the
most profligate men ~~have~~ generally
possess some virtues or some parts of
their minds free from vicious de-
ciment.

778 60.3

ability in his will, which predisposed it
to be acted upon by the temptation which
deprived him of his innocence, & ~~eventually~~
~~subjected~~ him to death. 2 Is bodily Disease
attended with irregular action? so is moral
evil - hence we find it compared in the Bible
to a crooked path - and hence all its irregular
operations. - 3 Is the morbid excitement
of ~~hands~~ in bodily disease, disproportioned
to its exciting cause? so is ^{vicious or} morbid excite-
ment in the mind. we see this in the
~~accidents~~ ^a which follows a trifling injury.
- 4 Is morbid excitement in the body partial?
- so is vicious or morbid excitement in
the mind. & it seldom affects at one
time all the passions, or faculties of the
mind. 5 Does morbid ^{bodily} excitement pass

V⁶ Are the natural appetitions or sympathies of the different parts of the body destroyed by disease? to are the natural appetitions of the different faculties of the mind. Thus the will (which in a healthy or virtuous state of the mind acts only in sympathy with the understanding & the conscience) in a paroxysm of vice is disengaged from both, and acts without, or even contrary to the dictates of each of them.

7 Does ^{bodily Disease} ~~marred existence~~, with its various forms take place from an abstraction of spiritual excitement, and the action of an innocent intent upon the accumulated excitability of the body, without the introduction of any new stimulus into the system? to does ~~marred~~ immoral or vicious excitement in the mind. I wish this analogy between disease & vice to moral evil to be attended to. It shows that the

suddenly or gradually from one point of the body to another? we see the same ^{vicious excitement} living in the ~~body~~ ^{mind}, so that love is suddenly ^{passes} changed into hatred, and when prodigality is gradually passes into avarice. ~~the~~ Bodily disease followed by disorder, and this disorder attended with stupor and inertia? we see the same consequences from vice in they ^{+ 9^o} are there certain forms of morbid bodily excitement.

- I need not repeat them. we see the same forms of vicious mental excitement, ^{combustion} in anger ~~we see it as we~~ in the heart in Avarice. ~~we see it as we~~ in the heart in Anger ^{this is common} ~~we see it as we~~ in alternate acts of prodigality & covetousness: we see supernatural heat in ~~most~~ ^{turn over 2 leaves to} 60-5-8th.

letter is of a negative, and not of a positive nature,
and thereby vindicates the Deity from the
creation of evil.—Nothing like an evil
principle was infused into the mind of
man when he fell. God's strength was
abstracted from his will only ~~as~~^{as} other
weakness was his will was the pillar
upon which his the order and beauty
of his whole mind were erected. By
the fall of this pillar, confusion disorder every
thing was turned upside downwards in his mind.

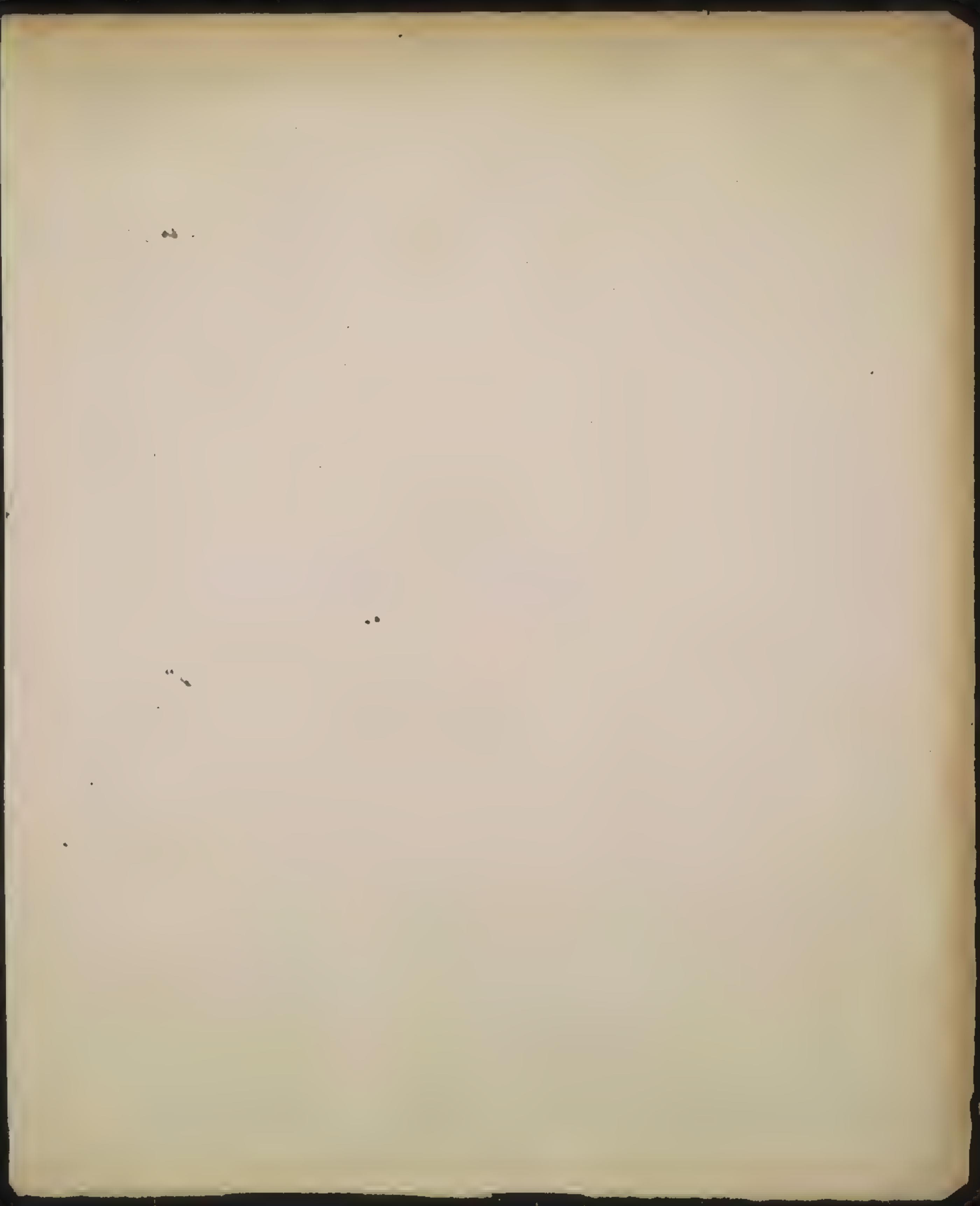
V. I shall hereafter resume this analogy
between ~~body~~^{disorder} and ~~moral~~^{material} ⁶⁰⁻⁵
evil, and ~~endeavour~~ endeavour to show
how much they both yield to the

analogies of a similar nature. But there
are other analogies which support the Unity of ~~disorder~~^{be} & ^(k)
[The celebrated Dr Brown used to say that
the Creator made every thing by one instru-
ment. Perhaps it would ~~have been~~^{be} more proper to say he made every
thing by ~~one pattern~~^{one} ^(k) have described
two leaves top 60-6x

d.

p:605+

This change in the mind of man by the abstraction of the may be compared to a ~~house~~ elegant ~~house~~ filled with ~~elegant~~ costly furniture all arranged in different rooms in ~~time~~ ~~all~~ arranged ~~time~~ falling exact & natural order ~~being suddenly~~ ~~falling~~ whitened by the abstraction of its foundation. Every thing now appears out of order, the eyes and the extremities from it with disgust. But all this is effected - not by the addition of any disorganizing principle. It is induced by the abstraction of one of its parts - or in other words by a cause purely negative, such as produced the disarrangement ~~disturbance~~ in the families & operations in the mind of mind. go to 8th p: 60 - 5 + (P)



Mind of under the influence of moral
evil. Self love occupies that throne in
the heart which was intended only for
the love of God and man. The love of
earthly fame, Occupies the place of the
desire of a heavenly immortality. envy
is against the person of a fellow creature
~~in a stronger~~ ^{most} occupies the place of
that aversion from wil only. Envy
occupies the place of just emulation
anxiety of economy & Prodigality of chanc
- In this manner I might go on
Show that every vice is nothing but
a ^{Dislocated} virtue out of place or ~~a~~ virtue
out of place. ~~extreme vice~~
Should deliver ~~this~~ this opinion of wil being
a negative quality only with diffidence were
not supported in it by our illustrious coun
tyman Mr Edwards, His Works sect H

66.5-5

Here we see it taking in ~~the~~ ^{the} body - suffocated ~~now~~ -
total excitement ~~now~~ in sudden and
transient fits of狂怒, and suffocated
recurrent vicissimus excitement in that
degree of ~~excitement~~ ^{anger} which produces ~~silence~~
and inability to ~~act~~ speak or act.
Is bodily disease followed by disorder &
is this disorder attended with stupor &
inertia? we see the same consequences
from vice in the insensibility of the moral
faculty, Conscience & Sense of Duty from
long protracted, or chronic vice. V.
to p. 60 5 opposite side.

stands w^t the best of thy champions of ortho-
doxy & ~~the~~ ^{as follow} words are ⁱⁿ order to account
for a sinful corruption of nature, there
is not the least need of supposing
any evil quality infused or implanted
in the nature of man by any positive
cause, or negative influence whatever
from God or the creature. A little
attention to the nature of things will
be sufficient to satisfy any impa-
tial inquirer, that the absence of
positive good principles will be follow-
ed with the ~~best~~ corruption of the
heart without occasion for any
positive influence at all. On original
return to q. 160 4^o return to 4. 160 first p. 275

= the divine character. He seems to have delighted in this prorogation of his nature in all his works, and hence it appears to himself ~~too~~ to appear to have been made like Adam in his own image. or in other words, Unity in power & variety, Unity in cause, & Variety in effect, seen in form seem to be stamped upon ~~every living~~
~~thing~~ ^{the whole creation.}

But to return

I might ~~digress~~ here and show further how much medical and moral truth mutually support each other. I said formerly that the Air gave the first impulse to animal life, ^a and by its ^{so} important sensible & even painful impressions upon the lungs, & that after it had excited other actions by means of aspiration, it ceased to be felt, and yielded to the sensation of stimuli which produced those other Actions. In like

60

A continuation of my history of Health.

You will now perceive the immense difference between my opinions and Dr Brown's upon the proximate cause of disease. He divides all diseases into Astatic and Sthenic. ~~Feeling that~~ The former he supposes to consist of simple debility, depression, or what he calls direct, and indirect debility. The latter is increased, but regular excitement. I do not admit debility, or depression to be a disease, but suppose them to be the predisposing and inviting cause of disease, and I ^{place} ~~desay that~~ Sthenic only in Disease ~~which~~ ^{is} increased, ~~and irregular~~ excitement. Again - Dr Brown says that excitement and excitability are equally diffused thro' the whole body in disease, though in different proportions: On the contrary, I believe health to consist in an equal diffusion of excitement and excitability, ^{out} ~~through~~ the whole system, and disease in a reverse state of ~~the~~ ^{each of} them.

= In a man self love gives the first impulse
to our moral actions. All the actions of a
child for several years are selfish. They ~~are~~ ch.
embrace only its own pleasures & particularly
derives from the gratification of its
its appetite for food. As a child advances in
life, the stimulus of self love associates itself
by means of pleasure with Domestic Af-
fection ^{with} & friendship & benevolence in all
its subordinate branches, and ^{finally} ~~sometimes~~
under certain circumstances with
what Dr Hartley calls Theopatry or the
love of the Supreme Being. From habit
the impulse of self love like the
air in the lungs used to be felt, &
the will acts under the influence of the
~~same~~ Domestic, social & benevolent
principles that have been mentioned.
The actions performed by these principles
are more numerous & more powerful
than those performed by the solitary =

This cases into Gherin by Askanie. I do
 not admit of a single disease being Askanie;
 The Askanie of Dr Brown is predisposing
 debility only - ~~not~~^{are} the existing disease. They
 are the opposites of each other - and exist
 independently of each other. We see debility
 in infancy & old age without disease, and
 we see disease ^{greatly} overladen with debility
 strength - particularly in the blood vessels in
 infirmities & in the muscles in ^{dearost} ~~strength~~
~~disorders~~ ^{leads a physician} The practice to which my ~~stays~~
 of disease is directly the contrary of Dr Brown's.
 Truly his remedies are intended to remove
 debility. Mine (as I shall say hereafter) are
 intended to reduce, and eradicate morbid
 exultations; and afterwards to obviate its
 recurrence by ~~and~~ removing predisposing

or disorder to illness

✓ evident debility to be a disease, & often
far from excluding ^{them} from being
objects of medical attention. Every person
die from ~~use~~ debility ^{& disorder}, without disease
of any kind. The business of medicine
therefore as I shall say in our Therapeu-
ticks is to remove ~~their~~ debility, as much
so as it is to cure Disease.

~~Rest + Oppression~~ or ~~sustained excitement~~
~~so as to produce nervous~~ ~~or bid~~
~~excessive action. of~~ ~~masturbation~~ of the
system from reaction.

= principle of self love, just as the motions
of the heart and brain ~~and all the parts~~
are more numerous than the motions
of the lungs from which they ~~receive~~ drive
actions. what great effects do we behold! how
gentlemen from the most simple causes! It
thus causes - like the spring of a watch,
not only increasing with the diminution
of the original stimulus ^{but} produced
them, ~~that there~~ like the origin of the
nile, is lost and forgotten in the numerous
streams, and powerful cataracts which
issue from it. Then we settle ^{63°}

or subsequent debility by cordial diuresis and
tonic medicines, for although I do not admit it,
In a word - the history I have given ^{the origin of}
and nature of ^{of} Disease and its consequences in disorder, may be
compared to an ascending or descending ladder
by means of the following steps. 1 Elevation or
no natural excitement from or increased
debility from Stimulus. 2 Debility whether
from abstraction or action. 3 increased or
preservational irritability. 4 Depression,
or what Dr Brown calls indirect debility. 5 ~~The~~
~~Action of an irritant on an exciting or~~
~~excitement at once.~~ 6 Disease, or morbid
excitement. 7 Oppression - or suffocated
excitement to such a degree as to preclude
obvious morbid excitement until relieved
by depletion. 8 Prostration of excitement
to such a degree as to be relieved only by
stimulants. 9 disorders or the effects of

with division of original time but here the title -

While the long agitated dispute whether man
and be a selfish or a disinterested creature.
In childhood he is obviously selfish, but
in youth and manhood from the causes
that have been mentioned ^{he is disinterested} & this is not
however the case in all minds. In
some people the ^{mood} stimulus of self love
is felt in every stage of life. Such persons
resemble a man whose lungs are so
insipid from disease as to feel ~~the impression~~ ^{the im-}
~~impression of the air~~ from every inspiration, which ~~would~~ ^{impressions}
suspects or infuses all the motions of
every other part of the body. The aspiration
of ^{self love} ~~passion~~ with domestic, social and be-
nevolent affections is dissolved by richness
as I shall say hereafter. It likewise
leaves or ceases in old age - hence we see
twice children in selfishness, as well
as in the weakness of our bodies and
intellects. I return ^{back} from this digression.
go to p. 60-7. O

64 62 cut from the expenditure of excretions
disease which occurs from the Aspiration, or
from the absence of morbid excretion.
that is where irritants act without irritability
and thus laying on the part to disorder with-
out the intervention of disease. Of Debility
when the disease is acute.—
This is the ordinary suspicion of
cause & effect in the production of disease,
but I wish you to take notice that there
are frequent exceptions to it. sometimes
the remote cause happens over predisposing
debility and produces instant suppision.
again.

✓ from an ~~Oppression~~^{Oppression or} whole
✓ stop the prostration of the system as to
prevent its reacting in morbid excitement
without depletion - or stimulants
or disease; or such partial impressions as
to induce disorders - that is a vapor in
such animal fibres as to prevent their
assuming any of the forms of disease.

✓ another and a more remarkable
exception to the order that I have ~~do~~ de-
scribed in the ~~product~~ formation of
disease. We sometimes see debility - depression
~~fatally obvious on~~
~~sensible morbid excitement -~~
Oppression - Oppression - prostration and death
all occupying ~~at the same time~~ different
parts of the body. The last, ^{to his death}, appears in local
~~which occur in other~~
~~mortalifications in form. Change it in the fewest.~~
I have ~~you~~ kindly do -
turn over ^{one leaf} ~~to~~ p 75

63

it ~~leaps over debility~~^{both} & depression and produces disease. Further - it ~~leaps over debility~~^{avails itself of}, & depression. and disease leaps over disease so as to produce ~~a disorder~~^V. In this way the ~~most~~ Unscrupulous act in the East Indies where they induce suppuration and ulcerous of the Liver without previous pain - inflammⁿ on in other words disease. Lastly - the remote cause - is sometimes so violent as to instantly to leap over debility - depression & suppuration - thereby induce sudden death. This has often occurred in the plague & in other ferocious Diseases. - But there is

~~I~~ might here illustrate as well as strengthen all the propositions I have drawn upon the origin of bodily Disease, by showing ~~thus~~ always in ~~thus~~ its causes & effects with moral evil. we cast all ^{to vice} bring into the world with up innate predisposition from

~~O~~X might further illustrate & strengthen the doctrine of the unity of the disease, by its analogy with physical evil as well as that which is moral. There are several different kinds of storms. we see them with, & without rain, without & with out heat. now & then. we see them with, & without thunder & lightning, we see them in a clear & a cloudy sky, but storms are notwithstanding all unit, & all this different forms depend upon one cause - that is irregular actions, or mortification in the atmosphere.

~~D~~= I have constantly said, I have constantly called morbid disease consisted simply in morbid excitement, & that I know perfectly well, that the ~~cause~~ ^{said} ~~cause~~ ^{of} ~~its~~ ^{is} ~~repose~~ ^{generally} employed to convey an idea of the greatest high grade of disease. It is used for this purpose by Mr. Hunter in his elaborate ^{and} elaborate

~~V~~ ~~p~~ debility in the ruling faculty of our minds viz the will. ~~to this~~ ^{a single remote cause} temptation acting upon this predisposition - produces morbid excitement in the passions and gives them a ~~dis~~ wrong ^{a selfish or crooked} ~~or wicked~~ direction.

~~- Therefore~~ This morbid excitement in the passions is a vice. It consists wholly of self love all vices however different in their nature or effects originates in this passion inverted principle, and lastly all moral evil is move by its partial - seldom affecting at one time all the different faculties, or even all the passions of the mind.

~~good to you~~

~~V~~ Tonight further illustrate of the ~~the~~ doctrine of the unity of disease, by showing the analogy to the physical, as moral, ~~but~~. There are several ~~different~~

~~Q~~ I shall now proceed to mention the different forms of disease or of morbid excitement

= mental

treatise upon inflammation. But I
object to ~~it~~ because it ~~too~~ is confined
chiefly to ~~parts~~ ^{which} the ~~blood~~ because it is
the effect of only of morbid excitement, & never
takes place but in a moderate degree of morbid
excitement, or after morbid excitement is
so reduced ~~as~~ by depletion, or time, as to relax
the nervous vessels, and thereby to enable them

to receive red blood, for in this ~~as~~ ^{as} the
Derivation of the word fromflammare - or
flame imports) inflammation ~~now~~ consists.

Disease, or simple morbid excitement often
kills without inducing inflammation. After
after death from ^{some} ~~some~~ great fevers - Colic, It
Hypodermobilia - & even suppuration, the parts
affected, which discovered ~~from~~ ⁱⁿ great pain,
signs of violent disease, exhibit no one mark
of inflammation by the injection of even
a single nervous vessel. Of this, I could adduce
many dispositions from Willis, Livingish

I shall now proceed to describe ~~of~~ 65 the different
~~parts of excitement~~
in the human body.

They are in 1: Convulsions. This occurs
in the blood vessels in fever, and in the
muscles, & in Tetanus, hysteria -

What are commonly called convulsions
Epilepsy - & ~~I should say~~ ~~that~~ ~~is~~ ~~a~~ ~~common~~ ~~form~~ ~~of~~ ~~disease~~
~~of all kind~~ ~~is~~ ~~the~~ ~~most~~ ~~frequent~~ ~~form~~ ~~of~~ ~~disease~~
~~It appears~~ ~~more~~ ~~frequently~~ ~~in~~ ~~the~~ ~~blood~~ ~~vessels~~ ~~because~~ ~~they~~ ~~are~~ ~~more~~ ~~susceptible~~
~~to the causes of disease from their being the organs~~
~~of passage. This occurs in the Colon~~

~~2: In Paroxysms~~
As there are ~~its subdivisions~~ ~~into~~ wind in the limbs
what is ~~that disease~~ called Cramps. It is divided
into tonic & clonic. The former is constant,
the latter is alternating with less relaxation,

or contraction, as in Paroxysms. It affects the
muscles, bowels, stomach, lungs, hepatic ducts & womb.

3: Protrusion of heart. This is always weak.

It is either external, or internal - affecting
the skin locally, or universally, or the bowels,
ovaries, breast and head.

4: Itching. This occurs chiefly ^{upon} the skin,
near the anus - pudenda & navel. It is often

a symptom of Gout. It is favourable after ex-
treme inflammation, as it indicates a less grade of disease.

5: Rash, ~~These are the transient~~ ~~Red~~ ~~Spots~~ attended with
colorific.

May 9th 1811

Bonetus, morgagni and Lind, and a few others [See p. 100 of common place book for 1810] The most bonica kills without exciting any inflam.
in the stomach, tends it induce a vomiting,
and even the poison of the gas when injected
into the lungs does not colour the plasma ^{the}
the least sign of inflam. Although it brings
an instant death. This has been proved by
a case of death from dysentery in New York
over before the Lewis and other Diseases which
regular - no signs of disease.
to suddenly kill in the west

Indies Dr Blane says, seldom discover by
inspection any marks of inflammation. The
minimise force of ~~smooth~~ ^{or weak} ~~violent~~ ^{violent} action
quishes life before inflam. ^{or weak violent} has time to take
place. I have mentioned the same absence
of inflam. but of all other effects of dis-
ease in the cases of death from the yellow
fever mentioned at Vera Cruz ^{was} in the 3rd vol.
of my inquiries. Disease in these cases is so
imperceptible that Baillieau describes it by
saying "ac si cum animalis mortis occasio
volaret." ^{remotely} ~~without~~ ^{the} author often speaks of
"dry fevers" - we have something like them in
Biscay. The excitement is too violent to be
admit of effusion ~~one~~ of any kind.

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suddenly, ^{to 66.}

pain, passing thro' the head, breasts & limbs
over to the genit in which case it ~~is~~
~~called it~~ ~~area~~ ~~inflammation~~. It constitutes the
second ~~visceral~~ ~~disease~~ called by the French
physicians "le Bolosonex" - I have called
~~it in this disease~~
"Boston Doctor" - I believe it sometimes kills forty
patients & perhaps other patients.

6. Nippocated exstirpant. It ~~consists~~ This
form of disease consists in such an ac-
absorption, excretion & excretability
- causing either of exstirpant as to suspend
respiration or mortification & sometimes sen-
sation. It discloses itself by the absence
of heat & a frequent pulse - & even of pain
in some of the forms of malignant fever.
That this is the case I infer from its
frequent & a frequent pulse & burning, inward
heat ~~by~~ ^{a full} ~~by~~ ~~the~~ ~~action~~ ~~of~~ ~~the~~ ~~body~~ ~~to~~ ~~act~~ ~~on~~ ~~the~~ ~~parts~~ ~~of~~ ~~the~~ ~~body~~ ~~from~~ ~~the~~ ~~system~~ by
depleting sensibilities. Heat a frequent pulse,
and pain for when induced at once by the
~~loss~~ ~~loss~~ ~~loss~~ ~~loss~~ Dr Physick informed me of a
breaking out which occurred in his practice

You will perceive that I have excluded Colours
from the forms of disease. It is the effect
only of the absence of morbid excitement. I
likewise exclude Horror, Rages & Frights from
the forms of disease. They are the effects only
of some of those forms
enumerated. —

The former excitement in this case
was converted into Water, or in other
words into Urineous or urinable excita-
-ment.

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About the year 1801 which furnished a striking illustration of this uniform of disease, and of the efficacy of the practice I have mentioned in curing it. — He was called to a boy in the neighbourhood of the city who by a fall from a horse in a race, fractured his scull. He found him in a comatose state. Upon removing some of the bones of the cranium he perceived no motion in the brain. Its blood vessels were prostrated & deprived, by suffocated excitement. Upon bleeding him, the blood vessels began to pulsate, & the excitement which had been suffocated, instantly diffused itself by morbid action over every part of the brain. — [#] I have met with many similar instances of suffocated excitement, being concentrated in the head, lungs - bowels &c which have suddenly assumed an active & obvious form by us & others depicted — my reading

✓ Thus the same cord by being diffi-
-cultly struck, emits a thousand
different tones.]

